

1030
4

*The Spectacle to
Repentance.*
(:)

Mathew. xliii.

Woe to the world because of offences,
for it must needs be that offences
shall come, but woe bee to that
man by whom the offence cometh.

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9

To the Ryght Worshyp-
full, most vertuous, and my very
good Uncle: Mr. *Anthony Colclough*
Esquire: *G. Colclough* his welbeloued
kinsman wissheth health & pros-
peritie, and in the law of
God a perfecte
knowledge.

(:)



Considerynge (Ryght
welbeloued) that since y
first age of our forefather
Adam and his posteritie,
great was the iniquitye
which daylle more and more increased
in the hart of man: again bewynge what
a vice is Idleness the moother of Deuo-
tion, ioyned with her handmayd Igno-
rance: I thought it conuenient to keepe
my selfe vnblameable & excused of these
two, so great, so wicked and detestable
mischiefs, lest y in any one iot I should
be reprovied in leanyng to these two so
notozious vices. Pondering againe, the

A.ii.

great

The Epistle

great unfained frendship, which I have receaved at your handes, I could not but shewe mine indenuour in requitynge the same, although not by outwarde gifte, yet by the inward affection, which lieth and hath alway remayned in mee, to the intent to recompence (though as it is in deede but slackly) your good will manifestly shewed vnto mee. But now as touching the matter from the tyme of our first Progeniture, to the yeaeres of Noah that faithfull servant of God, such was the diffused condicion of all estates, in follovyng the y^e wanton lusses and froward deuises, that God was soze displeased and his anger was vehemently kindled agaynst them, so that were it not that his fatherly wisdome had sayd I will not alway strue with man seeing hee is but dust, yea & repented him that hee had made him, were it not I saye for this hee had ben destroyed for evermoze.

Yet still did hee leane to his owne way neglectinge his maker, so mercifull and saubourable a God, so that iustly hee sent a Flood which couered the whole face of
the

The Epistle

the earth, in whych inundation onelye
Noah and his posteritie was saued, be-
yng preserved in the Arke, Since which
Flood and the syze of Sodoma and Co-
mozra, mannes corrupted nature was
such, that yet he sealed not to offend that
now in the last age and yron worlde, ma-
nifold be thoffences which are dayly com-
mitted, to the grief of Gods elect. Pea
since the two former worlde, the Gol-
den, & Brasen, which wer both nought,
and yet the one worse then thother, ther
remaineth yet this yron obstinat worlde,
in wickednes exceeding bothe. And yet
vndoubtedly gods word (God be praised
therfore) is as much preached nowe as
was then, but fewe be ryght followers
therof. Wherefore because I haue in-
uayed against it, I praye you indge not
amisse of mee bycause here by you maye
perceauce whyche bee the selye sheepe,
and whyche the rauenynge Wolves,
and how to make a seperation betwene
them both. Desyreng you to ac-

The Keder.

cept my good wyll in thys my small and
barbarous indeuoure and hereafter I
shalbe encourage to attempt a grea-
ter enterpryse. And thus
fare ye well.

Your Welbeloued cosin,
George Colclough.



TO THE READER.

Good Reader yeld thy listning eare
let hart and minde be prest,
For thinges right wondrous thou shalt
and learne to choose the best. (heare
Of euery thinge which nature wrought
with in mans mortall bzain,
A Mirrour cleare is hitther bzought,
of his condicions plain.
Of ech misdeede which in him lurkes,
and how hee doth them vse:
And thou shalt see how all his woꝝkes
Gods pꝛeceptes do abuse.
And if that ought be done amisse,
then let me beare the blame
But if the truth expꝛessed is,
do thou maintaine the same.
For sure as neare as I could gesse
the truth herein is set,
And that which I do here expꝛesse,
from scriptures is it fet.
Wherfoze iudge as it is in deede,
no other thing I craue:
And this a greater gift shall breed,
Which thou shalt surely haue.

Finis.

a. iiii.

Wm

Woe to the world bycause
of offences. Mat. xviii.

If Care doth cause men cry
When sorowes do abound,
And if in deefull misery
Small solace may be founde:

If Woe doth make men wayle
When they be in distresse,
If ioyfull mirth may not preuaile
nor make their woes the lesse,

Well may I then complaine,
sith ech man liues in care,
Well may I shew my carefull paine,
and inward greife declare.

With all men liue in woe,
and sorowe is ther foode,
Now let my mourninge lyfe be so,
such be my dayly moode.

For why I finde and proue,
experience teacheth still,
Men do not as them should behoue
Gods preceptes to fulfill,

For

to Repentaunce.

For marke and you shall see,
a buses darly wrought,
I feare me this the cause wilbe,
that all do come to nought.

First looke vppon the place,
wher riche men do remaine:
Then will you say in litle space,
theare mischiese hath his raig.

And shall I truly saye,
as true it is in deede,
The greatest mischieses day by day,
from thence they do proceede.

Like Sepulchers with out,
full colly in their kinde,
But inwardly euen all a bout,
much filth ther may you finde.

For why in outward shew,
like Sots they do appeare,
The inward parts you may wel know
great filthines doth beare,

Like Watkes so is their sight,
in couetinge of gaine,
Continually with maine and might,
they strue this to abtaine.

The Spectacle

Whether good may haue increafe,
and riches may abounde,
Whether as befoze they lined in peace,
now care doth keepe the grounde.

And though yea with the best,
their Tabernacles flow,
Though their estate aboue the rest,
in happines doth grow,

And though in all his workes,
God frames all to the best,
Yet rooted in the hart ther lurkes,
an enemy of rest.

For dayly is it shewne,
as all men may declare,
The wealthier the man is known,
the greater is his care.

I meane in seeking good,
though all I do not blame,
Yet many do refuse their food,
in searchinge for the same.

But where that may bee wrought,
which goodnes may pretend,
Experience hath plainly taught,
few do thereon depend.

Like

to Repentaunce.

Like Owles in mids of night,
Which may not see by daye;
So darkened is these buſardes sight
the truth I truly ſay.

O man wher is thy minde,
Who biddeth thee liue in woe,
Or els why art thou thus unkinde,
to ſerue thy maker ſo.

O thinke that he which wrought,
the cloudes, the ſea, the lande,
And ech thinge to his order brought,
Still mighty is his hande.

Which made the foule, the fiſh, the beaſt
accoꝝdinge to his minde:
And ech thinge els reſpoꝝde in reſt,
agreeing to their kinde.

Which to the crepinge creature,
foꝝ foode did make the fielde,
And likewiſe other ſoꝝniture,
the foule and fiſhe to ſhield.

Which made the mouthe to ſprake,
the hand to worke his will,
If men his lawes do euer breake:
may not he plague them ill.

Which

The Spectacle

Which made the eye to see,
the feete likewise to wend,
Shall not be plague and punishment
if euer thou offende.

And wherfore is thy minde,
but these thinges still to ponder,
It should be sure thy proper kinde,
vppon these thinges to wonder.

The Auther of the harte,
which lyeth in thy brest,
Pay not the same thy sinnes conuact,
as it doth like him best.

For why thus hath he sayd:
although thy sinnes do shewe,
As scarlet, yet they shalbe made,
as white as any snowe.

But out alas the time,
I thinke it ouer past:
To call vs to repent our crime,
in sackcloth mourninge fast.

Behold I biew and see:
Gods wrath is fully bent,
And if it may possible bee,
to call vs to repent.

The

to Repentaunce.

The Drunked careth not,
how euer he hath sped,
And if so be the biblinge pot,
be setled to his head.

So that it happen shall,
as I do thinke no lesse,
I thinke the same shall surely fall,
which Ioell did expresse.

Ye Drunkardes now lament,
bewaile ye night and day,
For God is now euen surely bent,
to take your cup a way.

Ioell. I.

The wine so swete in tast,
which made your senses dull.
The lord a way shall surely cast,
and from your lippes it pull.

And if he did it speake,
vnto his owne elect,
What shal we do his lawes which break
in much more ill respect.

If weeping may pzenayle,
we haue sufficient cause,
To howle and moerne, to weepe & waile,
which still do breake his lawes.

Do

The Spectacle

So that I greatly feare,
if wee do not repent,
God will not still his wrath forbear,
vntlesse our hartes relent.

I feare the iust shall speed,
far worse for ill mens sake,
And God will as I thinke in deede,
a way his blessinge take.

For wher the word is taught,
in most abundant wise.
Small goodnes semeth to bee wrought,
small fructes of many rise.

Yea even the greatest vice,
which Heathens did abuse,
As though it were of worthy price,
the Christians daily vse.

Yet Christ they do professe
still boasting of his name
Wheras the truthe for to confesse,
tis but to cloke their shame.

In coueting for good.
was neuer more delight,
Such hastines in sheedinge blood,
was neuer set in sight.

Such

to Repentaunce.

Such falsehoode all for gain,
as was not seene before,
Such carping care such toyling payne,
in heapinge worldly store.

Such care for filthy mucke,
such toylinge heare and thear,
I feare me ill wilbe the lucke,
which all this care doth beare.

And sure I doubt it soze,
it was not sayd in vaine,
Which Christ pronounced longe before,
in Luke his Gospell plaine.

A certaine man full rich ther was,
whose grounde gaue much encrease,
And thus in time it came to passe,
when as he liued in peace.

Luk. 12

His barnes being well repleat,
with treasures of his grounde,
A bounding with all substance great,
as euer could be founde.

Unto his soule thus doth he saye,
bee glad and take thine ease,
For thou art blest for many a daye:
with goodes of great encrease.

But

The Spectacle

But oh thou foole sayth God the Lord,
thou knowest not what shall fall,
The goodes wher with thou now art
shalbe consumed all. (102)

And in the selfe same night,
his goodes of so great powze,
And he him selfe of such a might,
were parted in an houre.

This is the end of such,
as neuer are content,
Of Gods good giftes which had so much,
till all was quickly spent.

Bycause in all their ioye,
ther maker they forget,
Therfoze he doth them cleane destroye,
and catch them in his net.

And are not such in deede,
apparant at this time.

Whose great unthankfullnes doth breed
a scourge iust for ther crime,

Yes if it were well knowne,
wher wealth both much abounde,
I feare such seede is depely sowne,
al most in euery grounde,

But

to Repentaunce.

But what o2 who they bee,
o2 how their lyfe they leade,
I wishe with all my hart to see,
such vices turne to dreade.

For in our fathers time,
though sinne did somewhat grow,
Yet neuer was so rife the crime,
which now a dayes doth flow.

For why in euery place,
wheras you lyft to walke,
Which way so euer you shall passe,
a bounds such filthy talke.

Such swearing here and there,
a busing God his name,
Which causeth as I greatly feare,
his word to beare the blame.

Yet do his preachers speake,
rebukinge sharply still,
Those which his holy lawes do breake
regarding not his will.

But oh mans fickle state,
oh his corrupted age,
Oh miserable runnagate,
who shall thy paines aswage.

The Spectacle :

Unlesse thou do repent,
and that in litle space,
Unlesse thy stubbozn hart relent,
and call to God for grace.

Leaue of and that with speede,
thy bzother to oppresse,
And rather helpe him at his nede:
his sorowes to redresse.

Turne not a way thine eare,
when he shall sighe and grone,
But with a louing countnance heare,
and listen to his mone.

But who is fully bent,
the carefull to consider,
Such one doth sure a good intent,
the nedy to remember.

But out alas the grieve,
which their pooze harte sustain,
Full litle sure is the reliefe,
which may appease their pain.

Right dolefull is the songe,
which cometh from the pooze,
With empty wombe yea all day longe,
they crie at euery dooze,

The

to Repentaunce.

The scripture doth declare,
that man shall not be hard;
When as he crieth, his brother care,
which doth no whit regard.

Full bitter is the soze,
which greues the simple hart;
And when like wise was euer more,
Such puttinge poore to smart.

But oh who dare once moue,
when rich men do not right;
O, who is he which dare reprove,
a man so great of might.

And when he shall appeare,
befoze the iudgement seate;
And eke the iudge shall playnly heare,
his faultes to be so great.

Good Lord how in his cause,
his quarrell to maintaine;
Shall then be hard intented lawes,
to rid him out of paine.

And shall I say the trothe,
that his should be the right,
The iudges many times forsooth,
for money make him quite.

The Spectacle

Yea though ech man might se,
his cause was nothings iuste,
Yet is he now both franke and fre,
to serue his wonted luste.

Yet may ech man be bolde,
when pooze men do amisse,
Of many men they are contold
If once they do but hyse.

Yea and the sely pooze,
though small be his offence,
He shalbe thrust out of his dooze,
to seeke his owne defence.

And if he moue his lippes,
his quarrell to maintaine,
He shal haue many tanting nips
And prisone is his gayne.

And though his goods be small,
and litle be his store,
Although it may release his thral,
He hath it not therfore.

Though litle be his fault,
to come befoze the iudge,
Good Lord how great is the assault
of those which beare him grudge.

and

to Repentaunce.

And that like tigers ferce,
they should beholde hys bloode,
And see the sword his harte to perce,
which all waies did them good.

Yet Chryst is their defence,
of whom they beare ther name,
Wheras it is but a pretence,
to cloke ther filthy shame.

For Chryst doth plainly saye
those same which be of me,
They follow my preceptes alway,
and with my lawes agre.

Therefore sayth God the Lord,
I will no sinnes mayntayne,
And they shall fele my heauy sword,
which put my sheepe to payne. *Esdra. xvi.*

Who vnto those which laye.
one fielde vnto another,
And house to house ioyne euery daye,
displacinge still ther bzother. *Esay. v.*

This same is in mine eare,
the Lord of hostes hath saide,
The lamentacions I do heare,
which innocentes haue made.

Therefore

The Spectacle

Therefore ther houses faire,
they shalbe desolate.
And likewise none shall them repaire,
ther to in habitate.

Thes be Examplis lo,
of thinges which were before,
But oh the world doth them forgo,
and vice encreaseth sore.

Such pryde hath neuer ben,
in such abundant wise,
I thinke the time was neuer sene,
that pride did so arise.

And that to good mens grieffe,
as ech man may well know,
For little sure is the reliefe,
which ther vpon doth growe.

Some proude be in ther minde,
and some be proude in harte,
And sondry kindes you may well finde,
of pride in euery part,

Some proude in dainty cheare,
wher in men do delight,
Presumptuous many do appeare,
in boasting of ther might.

And

to Repentaunce.

And proud of their misdeedes,
full many maye be founde,
Thus filthy soule corrupting weedes,
do grow in euery grounde.

Some proud of skilfull bzaines,
wher with God hath them blest,
And some be proude if that ther gaires,
encrease a boue the rest.

Some proude of hauty lookes:
and some to worke ther spite,
And some againe in skilfull bookes,
haue great and proude delight.

And though that bookes do yelde,
some fructes to willinge bzaines,
Yet is the Lord the stedfast shielde,
wherby to bzing them gaires.

Some proude in their attire.
ordeind to couer shame,
Yet many haue a great desire,
and glozy in the same.

And though their landes be base,
perchance yea none in dede,
They thinke it is no comly grace,
gay bestimentes to nede.

R.iii.

The

The Spectacle

The besturc must be braue,
though other thinges be scante
Though in his purse small good he haue,
to satisfie his wante.

That when as he should walke,
befoze the peoples sight,
The ingnozant might say and talke,
loe ther a man of might.

But God which made the harte,
an instrument of praise,
He seethe when thou dost depart,
out of his holy wayes.

Esay. iii. Therfoze the Lord which saide,
to Sion longe agoe,
Thy Daughters heads bald shalbe made
syth me they do forgoe.

By cause ther pride is much,
there neckes in stretchinge out,
There minsing in the streat is such
when as they walke about.

Therfoze there costly calles,
and other oznamientes,
Ther braceletes, and perfuming balles,
with such like instrumentes.

Ther

to Repentaunce.

Ther Tabletes and ther Kinges,
with other of ther goodes,
Ther earinges bailes and other thinges
And eke ther costly hoodes.

Ther mufflers with the reste,
ther crispinges faire in sight
Ther launes and all thinges of the best,
they shall forget them quite.

And wher the sauour swete,
did first so trimly smell,
The stinke shall be exteding great,
as Clay doth it tell.

Ther beauty shall be boyde,
and burninge be in stead:
Ther yonge men eke shall be destroid,
and none shall waille the dead.

These thinges expresse before,
may not they now be sene:
Are not such things still more and more
as ryse as they haue bene.

No not the lest of all,
but now is to be founde
And that which then was very small,
Now do they most abounde.

B. b.

Ans

The Spectacle 07

And though one in degree,
another do exceed,
Although she may maintained be,
in costly state in deede.

Though she wear rich attire;
if so it be her will,
And eke in all thinges her desire,
may be accomplit still.

Pet if another may,
this woman see so bzaue,
Why might not I straight will she say,
Such costly garmentes haue.

Item. 2. Whether women still shold bee,
not giuen vnto stryfe,
That men might say whē them they see,
they leade a Godly lyfe.
And that they be discret,
not runninge to and fro,
But that ther chastnes shold be great,
as doth become them so.

But now twixt man and wyfe,
as many do well know,
What great debate, what daily stryfe,
incessantly doth grow.

Like

to Repentaunce.

Like wise the yonger sort,
do run a wanton race,
Wherby they gain such misreport
as may ther name disgrace.

But who doth liue in peace,
Reioycing in his rest,
O say his hart is well at ease,
such one I thinke is blest,

But that he must consider,
what thinges he did before,
And carefully hys sinnes remember,
and soze be therfore.

The hart it is in deede,
a member somewhat small,
Yet bath it surely greatest neede,
of mendinge first of all.

Foz all thy former sin,
wherwith they dayes are spent,
Fyrst at the hart thou must begyne,
thy frailty to repent.

And if thou couldst once see,
the hart with in thy brest,
Full many thinges there placed be,
which spoyleth thee of rest.

But

The Spectacle

But man doth rune bys course,
to haue his last reward;
And worldly things do make him worse
to take so small regarde:

I meane by worldly things,
the sins which therin flowe:
Which man to such corruption bringes,
wherby contempt may growe.

For looke and you shall see,
such mischiewes dayly bzeede:
So that the world might called bee,
the vale of woes in deede.

Such hatred doth aryse
betwixt ech other still:
The rich man doth the pooze despise
accozdinge to bys will.

And if that one exceed
his neighbour in degree,
Contemned is the man of need,
as commonly wee see.

Genesis. But Ioseph did not still,
xxxvii. within the pit remaine:

For God did not so frame his will
to keepe him still in paine.

And

to Repentaunce.

And though he bare the smart,
euen at his brothers handes,

Though he through their despiteful hart
was sold to forren landes:

Though Israell wrought him wrong,
and much dispite in deed:

In Egypt was he loued tho,
and helped at his need.

And when the dearth was great,
and vitayles very scant,

Wee gaue his brethren foode to eat,
and satesfied their want.

Thus God doth still prouide
to set his owne at ease,

Although the world cannot abide,
to see theyr welth increase.

For many are the paynes
which iust men do indure,

But God doth loose theyr prou chaines,
and wondrous ioyes procure.

For he which was so kinde
to Peter in his bandes:

So that the chayns which did him binde,
were shaken from his bandes.

And

Psal. 34.

Acts.

xii.

The Spectacle 01

Daniell. And he which made a way, and bounde and
vi. for Daniell in the den: and aid to man
Doth guide as it is seene all way, and bounde
the iust from wicked men: and bounde
But very seloome sure, and bounde
the Godly line at ease, and bounde
Wheras the wicked still p[ro]cure, and bounde
the cause of their disease. and bounde
For surely such misdoers, and bounde
did neuer so a bounde, and bounde
Such myschiefe as now dayly breedes, and bounde
I thinke was neuer founde. and bounde
Such hatred hear and ther: and bounde
so many worldly wise, and bounde
Such witty bzaines as neuer were, and bounde
to nourish wicked vice. and bounde
Such Enuy all a bout, and bounde
such Glottong in feastes, and bounde
And finally the world through out, and bounde
mankinde moze like to beastes. and bounde
Such Bacchus belly theare, and bounde
encreased neuer moze, and bounde
Such vices as both now appeare, and bounde
the Heathens hated loze. and bounde

to Repentaunce.

Yet Christians is our name,
although not so in deede,
For knowne we be euen by the same,
which doth with in vs breede.

Like as the tre is knowne,
by fructes yea euery wheare,
And as the fruct right well is showane,
by trees which doth it beare.

So may the man be spide,
what is his daily lyfe:
And by the thinge he may be triue,
which in him is most ryfe.

As by the stately man,
his pride is set in sight:
And as the Drunkard by his can,
wherin he doth delight.

As Glottons by their cheare,
when as it doth excede,
And as the poore man doth appeare,
by pouertye in deede.

As rich men by their wealth,
which daily doth encrease,
As sound men likewise by ther helth,
as sicke men by disease.

As

The Spectacle 07

As ech thyng to be bzeif, anothyr to be
which Nature first did finde:
Whych bringeth eyther ioy or grief, coft
accozding to ther kinde.

Thus by the out ward show
in things which most are vfed,
The inward hart you may well know
Wher in it is abused.

And if that ech misdecey
my pen should ioyntly touch
Although it were no moze then need,
yet might I thinke it much.

And that aboue the rest,
which maketh man so blinde:
Of all the mischiues in his bzeif,
which Nature wzought by kynde.

One thinge ther doth remayne,
a Vice excedinge great:
Wherof I thinke wilbe no payne
in bzeuity to treat.

Such whozdoms so maintaine,
the lyke was neuer scene;
Such lustes which may not be refraine,
I thinke bath neuer beene.

Pea

to Repentaunce.

Yea and so closely wrought
that it may not be spide,
Yet will it surely come to nought:
for long it may not bide.

And if it chanceth so
that rich men do the needs,
They shalbe suffred free to go:
sith money helpeth needs.

Yea: and which is a payne,
who may once moue his lip.
Although he might, yea very playne
him take in such a trip.

But those whom harlots traine
vnto their wicked wayes: Pro. 2.
They neuer do returne agayne,
and shortned be their dayes.

Yea what vice may you tell
which whozdome doth exceed,
For surely Theft it doth excell:
and worse it is in deed. Pro. c.

For Theft may Pardon haue,
sith it is done for neede:
But Whozdome leadeth souls to graue
whence they shall not proceede.

C. i.

For

The Spectacle

Fo2 thither they vltend
from whence they may not rise,
Whose paines shall neuer haue an end
fo2 such their enterprize.

Sam. 11. Though Ammon did defile,
his sister Thamras bed:
13.

Pet was it but a litle while
vntill his blood was shed.

With that hee was so bold,
to do so great offence
Therfoze did Absalon behold,
his sin with recompence.

Fo2 Absalon which had
this vice in him abhorde,
His seruantes by commaundement had
to smite him with the sworde.

Thus though with his owne kin,
this vice hee did commit:
Pet recompensed was his sin
by sword, which punished it.

What then is his reward
which others doth defile?
Will God thinke you with smal regard
at his offences smile?

Who

to Repentaunce.

Who so both thinke the same
hee is deceaied sure,
For God rewarde with open shame
those which his wꝛath procure.

Though Dauid was vpright
in doing Gods good will,
Though God in him had great delight,
and well did loue him still:

Sam. 2.
II. cha.

Yet when his hart was set
vpon Uriahs wife,
Whose loue did cause him to forget,
his former godly life.

So that she then did raigne,
with Dauid in his seat:
Uriah guiltlesse being slaine,
when as the war was great.

This thing displeased soze,
the mightie lord aboue
And Dauid blamed was therfoze,
for this his wicked loue.

And Nathan then was sent,
his faultes to shewe him playne:
But earnestly hee did repent,
and turned to God agayne.

.c.ii.

Thus

The Spectacle

Thus lust men go astray,
when God is not their guide:
Yet neuer be they cast away,
although they walke aside.

But how do manie sinne,
in doyng such offence,
When they be caught in the grin
then seeke they some pzetence.

Wherby to scape the smart
foz such a mischief due:
Although they say within their hart,
this thing is surely true.

How many to be briez:
do stand in Davids case:
But fewe do shewe their inward grief,
and call to God foz grace.

Yea, and how many knowe,
such deedes deserueth shame:
And that lyke wyse therby may growe
Gods vengeance foz the same.

Yet do it not foz go,
but vse it more and more:
Untill they feelee the endles wo
which shall them greene therfore.

And

to Repentaunce.

And not without a cause,
sith it they do procure:
Bicause they breake Gods holy lawes
this certayne is and sure.

Wherfoze this was the minde,
of Heathens longe befoze,
That what Adulterar they might finde
should die the death therfoze.

But wee do thinke it meete,
foz such an huge offence:
Thoffendours to stand in a sheete,
in open audience.

While thus they thinke in hart,
(though all I do not blame:)
This is nothing of any smart
to turne me from the same.

And then they do afreshe,
their former vice begin:
Thus do they serue their wicked fleshe,
in working deadly sin.

And where perhaps befoze
not much they did offend,
Now be they sure encouraged moze,
to Whoredome to intend.

The Spectacle

Pro. 7. Yet do thou still refraine
as doth the wise man say,
For many strong men haue bin slaine,
By turning to her way.

For sure it is a vice,
as no good eares may heare
For dayly therof doth arise,
small frutes, as doth appears.

Like wise Ambicion:
doth beare such open sway
Whose filthie disposition
is honours to a Ray.

In whom where it doth bide,
it bringeth forth disoaine:
For such one seekes on euery side
to bring his frend to payne.

So that hee may aspire
to honour by the same,
And satisfied be his desire,
in matters touching Fame.

Not being well content,
to liue in his degree:

Although hee haue sufficient
as commonly wee see.

But

to Repentaunce.

Sam. 2.
15. chap.

But Absalon which thought
to honours to attaine,
And by his subtle mischief sought,
the kingdom to obtaine.

Yea, and such craftie skill
did daylye put in bre,
Wherby hee thought to worke his will,
to slay his father sure.

All counsell did not lacke
in such a wicked thing:
To seeke his father Dauids wacke,
and hee to bee the king.

But God, which saue his hart
his purpose did pꝛeuent,
So that he felt the greater smart,
foꝛ this his ill intent.

So that it did betide,
Gods plague hee did pꝛouoke
And as in bataile hee did ride,
was hanged on an Oke.

Euen by the verie heare
wherin hee did delight:
Foꝛ why? it was exceedinge faire,
well facioned in sight.

.c. liii.

Thus

The Spectacle

Thus God doth turne the thoughtes,
of wicked worldlings still:
And brynges their counsels cleane to,
according to his will. (noughtes

Yet was there dole crime
in Absalon to see.

The one because hee sought to cline,
to higher dignitie.

The other that he wrought
his father wondrous grief,
With disobediently hee sought,
To worke him such mischief.

So that I iudge it so,
Death did him instlie smite:
Who sought to bzeede his fathers wo,
with such extreme dispite.

How manie now be founde,
like Absalon in deede:

How manie do deserue the wound
which his offence did bzeede.

But if the hart were spide,
as is the outward eye,
I thinke Ambicion should be fride,
if it ther in did lye.

But

to Repentaunce.

But God which made the hart
and eke the eye did frame,
May well reuenge with cruell smart
the sekens of the same.

Yet may wee well declare,
as touchyng outward sight
That many men Ambitious are,
and in that vice delight.

For why? when they shall see
a man of great estate,
That moued is both cap and knee:
to such a Potentate.

Their hartes do much delight
still thursting after fame,
And neuer are they well in plight,
till like they bee of name.

And thus they do dispise,
their neighbours lowe degree:
Right ioyfull when they shall arise
to higher dignitie.

But when they haue a place,
within the Princes gate:
They make a faire pretended face
to help their freendes estate.

The Spectacle

So that them selues befoze
be placed in their seat,
Then be they licensed the moze
foz pooze men to intreat.

Thus all men make a shift
to glozie to attaine,
Till they haue made an handsom byt
wherby to get them gaine.

But how do poozemen fare
when such men liue at ease,
Their food shall seeme to bee but bare
their sorowes to appease.

And when such Gluttons now,
euen thozowly are sped:
I pray you shewe the manner how,
pooze Lazarus is fed.

To speake the truth in deede
his cheare it is but small.
And in respect of his great neede,
is surely none at all.

And well wee may behold
his clothes be litle sure,
Which may pzeferue him from the cold
which his pooze limmes indure.

to Repentaunce.

O shepheardes to vnkind
your sheepe thus to forgo:
To drine them thus to wane and winde
did Christ instruct you so:

For so you should them loue,
as for them yeld your life:

John. 10.

For faithfull shepheardes both behone,
to keepe theyr sheepe from strife.

And alwayes them to feede,
with food yea of the best
And cherish them in time of neede,
and still prouide them rest.

And still to haue an eye
to keepe them with your sheeld,
And when the Wolf ye shall espie,
to drine him from the feeld.

But who doth feede the leane
but still the fat doth spoyle:
Yea, and both push the other cleane,
out of their pleasant soyle.

Wherefore the Lord our God
even hee himselfe doth say,
My sheepe nomore shall runne abroad,
nor euer go a stray.

Esec³.

34.

And

The Spectacle

And they which did them traine,
vnto contrary costes,
I come to visite them with payne,
thus saith the Lord of hostes.

And they shall not be fed,
like as they were befoze,
Which of my Shepe the blood haue shed
and still did greue them soze.

But as for my pooze flocke,
their pasture shalbe good,
And likewise Dauids royall stocke,
with care shall geue them foode.

Thus God doth heare the crye,
of pooze men in distresse,
And doth aswage their misery,
and make their pains the lesse.

But while this lump of clay,
doth rule yea all a bout,
And beareth such out ragious sway,
the open woꝛlde thzoughout.

How can ther stedfast peace,
In any place endure,
When as such mischiese doth encrease,
thus dayly put in bre,

Such

to Repentaunce.

Such vsurpe in good,
as was not seene befoze,
Such suckinge still of pooze mens blood,
I thinke was neuer moze.

Fo2 if a pooze man shall,
require the riche mans ayde,
To lend him mony wher with all,
to see his debtes be payde

The rich man will not stay,
to seeke his doble gaine,
Fo2 wher a peny he did paye.
he will require twayne.

Regardinge not the paine,
which neddy men shall take,
Although with care they wold be faine,
good payment fo2 to make.

Yea such one oftentime,
so dealeth with his bzother,
Although he daily such a crime,
commiteth with another:

Yet can not God fo2 beare,
such mischiese to be sought,
And that vnto thy bzother deare,
such trespass to be wrought.

This

The Spectacle

Dent. 23 This thinge thou shalt not do,
in mony or in meat,
The loue of God ordained it so,
for Moses to repeat.

But now as all men see,
each one deceaueth other
And lying weightes maintained bee,
for to beguile their brother.

Dent. 25 Wheras Gods Law hath saide,
and Moses sheweth plaine.
Let no false balances be made,
wherby to gather gaine.

Thou shalt not in thy doore,
haue weightes both great and small,
Wherby thou mayst beguile the poore,
to further thee with all.

But let thy weightes be right,
and measures iustly made,
So God in thee will haue delight,
as he him selfe hath saide.

But as full true it is,
I nede not for to faine,
What man is he regardeth this,
which doth such craftes maintaine.

For

to Repentaunce.

For if it were his wile,
in scriptures for to reade
False balances he wold refuse,
and leane them clean in dede.

Ther might he view and see,
such craft deserveth shame,
And God his hatred known shold be,
and vengeance for the same.

But as I saide before,
who doth consider this,
Els surely would he moze full soze,
for that he doth amis.

Unles his eyes were blinde,
as I do thinke it so,
For els it shold be sure his kinde,
to waile his hidden wo.

But oh this clayish clod,
by nature apt to fall,
It doth not see ther is a God,
whose wysedome ruleth all.

Therfore our flesh so frayle,
from sin doth neuer cease,
And nothinge sure it doth preuaile,
to say on earth is peace.

For

The Spectacle

Ierc. viii. For thus the Prophet spake,
and did with grief complaine:
Both Priest and Prophet God forsake,
and follow after gaine.

Yet still they cry of peace,
where is no peace in deede:
But rather mischief doth increase
and war doth dayly breede.

So surely is it now,
As it appeared then,
There is no peace I may avow
on earth with worldly men.

Although not in the feeld,
God haue the prayse therfore:
(For hee it is that doth vs sheeld,
and keepeth euer more.)

Yet in ech priuate place
some discorde doth arise,
Contentious strife doth breede apace
as is the worldly guyse.

And what was els the cause
that Rome did so decaye,
But for the breach of ciuill lawes
and discorde euery daye.

For

to Repentaunce.

For when contentious strife,
was not with forren landes:
Internall mischief brought their life
as it were into bandes.

And as it came to passe,
it had no further staye:
For this the most occasion was
that it fell to decaye.

Consider now by this
the sinnes that dayly flowe,
And likewise, as full true it is
the strife which still doth grow.

Marke well ech thing therfore,
reposed in his kinde:
Then bewe how vice doth go before
pooze Vertue standes behind.

Then may it well be sayd,
of thinges which London spoyle:
Such deadly sinnes were neuer bzed
within the Romayne soyle.

And though perhaps as much
in Rome did once abounde,
Perchaunce againe was neuer such
vppon the Romaine ground.

D.i,

Pet

The Spectacle

Yet be we warned still
Such vices to auoyde
And well wee know it is Gods will,
to haue such thinges destroyde.

And knowing well the way
which leadeth vnto shame,
Yet seeke we euer day by day
to walke vppon the same.

Wher as the Romans then,
were not instructed so:
Nor had like wise such godly men
to teach them where to go.

Then lesse is their offence,
which could not walke aright:
Nor hauing guides for their defence
to bring them to the light.

Lesse surely is their sin,
then those which do offend
Yet do they dayly walke therein,
vnto their liues end.

Great are the stripes therfore
which that man shall sustaine,
Who as gods wil he knoweth the more,
the lesse do it maintaine.

And

to Repentaunce,

And sure the world is so,
such thinges therein be set,
Which bringes to man an endles wo:
sith God they do forget.

Wherefore this caused Paul,
that faithfull man to wayle
When as his spate could nought at all
within his flesh prenaile. Rom. 6.

So that with teares he saide
who shall this death hence take,
Or from this sinne within me laide
shall ful deliuerance make.

Thanks therfore do I yeeld,
through Christ to God alone:
For he it is that doth mee sheeld
when I shall make my mone.

Now therfore in my mynde,
Gods law I do fullfill:
But in my flesh as I well finde,
I serue my wicked will.

How many now do sin
far worse then Paul in deen,
Yet do they all delight ther in
and cause it moze to breed.

The Spectacle

How many serue their lust,
as swine delight in mire:

So do they wallowe in the dirt
which they do most desire.

But in the Lawe of God,
their studie is but small

For why: they thinke it is a Rod
to plague their sinnes with all.

And so it is in deede
to those which do offend,

But to the godly it doth bzeede:
such ioyes as haue no end.

Deut. II. Wherefoze in Moyses lawe
God straightly did comaund,
Let Parents keepe their youth in awe,
my Lawes to vnderstand.

So that when they shall knowe,
what is my will therby,
The they with care the same may knowe,
to their posteritie.

And likewise they againe
may teach it to their seede,
That it right stedfast may remayne
foz euermoze in deede.

But

to Repentaunce.

But who doth this fulfill:
not all I maye well saye.

But for to do mischeuous ill:
are bent yea euery day.

And though they do not know
nor theron frame their faulke,
Yet will they not their children show
which way aright to waulke.

But as the prouerbe saith
if both be blinde alike,
They walke not on the common path,
but fall into the dike.

Lette greater be the stay
which God shall shewe in deede.
Unlesse he direct the way,
to help man at his neede.

Yet all I do not blame:
which so their children leade,
Perchaunce sum know not how to frame
the path where they should tread.

And some perhaps again
they haue not wherewith all
For to rel ease their childrens pain
when they shalbe in the all.

The Spectacle

And what is els the griel,
Which many do endure:
Then when they leese the same relief
Which labours did procure.

I meane when Gods good giftes
Within them both remaine,
They shalbe druen to their wits
their lining to maintaine.

And true it is in deede,
Who can the same denie:
They are molested with great neede,
and liue in misery.

Though other serue their lust,
and do their wanton will,
And in ther treasure put their trust
which shall not tary still.

Thus Chzistes afflicted flocke
doth run from cost to cost,
And constantly resist the blocke
or els their life were lost.

And thus in greuing poore
what do wee els at all:

But thrust our Sauioz out of doore,
encreasing ill his thall.

to Repentaunce.

For if wee shall it do
vnto his owne elect,
As he hath said it greuetb him to
and that in ech respect.

And surely wisdomes grace
which once did so exceed,
I thinke was neuer made so base
as it is now in deede.

Such learning set at nought
the time was neuer so,
Such thinges vnto confusion bzought
which teach to flee from vs.

And gaving so for gaine
as was not seene before,
Although we thinke it breedth no paine
wee are deceaued sore.

For though wee do not see,
that now it doth appere,
I thinke the paine will shortly bee:
for now it draweth nere.

So that if you well know
the time that you shall see,
When in the world good fruct wil grow
I thinke will neuer bee.

.d. iiii.

Unlesse

The Spectacle

Unlesse such sinnes decaye,
which nowe are dayly wrought,
And such misdoedes done euery day
do surely come to nought.

When Auarice shall cease
and be no more in deede,
And Drunkennes shall haue decrease
which now doth daylie breede.

When Pride shall haue an end
and from the world depart,
And Usury which doth offend
the godly faithfull hart.

When as externall strife,
shalbe no more in feeld:
Then will I saye a godly life,
the faithfull sort doth sheeld.

When whozdome hath no place,
to frame her ill intent
And wicked worldly men a pace
to Gods lawes shalbe bent.

And when deceipt shall fade
and dealing shalbe true:
And subtle weyghtes no more be made,
the simple to subdue.

When

to Repentaunce.

When Bribery shall fall,
which Iudges doth defile
And subtletie be brought in thral,
which poore men doth beguile.

And when Extortion great
shall cease for to be done,
And eche sinne which I may repeat
nomore shalbe begonne.

When Vertue shall encrease
and Justice be maintaine,
When Wisdome shall abound in peace
and be no more disdaind.

When poore men shalbe eased
of paynes which greene them sore:
And godly men which be diseased,
shalbe opprest nomore.

When ech thing to be brief
which goodnes doth pretend,
shall cease from paines and haue relief
vnto the worldes end.

Then shall the worlde in deede,
be changed from his kinde:
And ech sinne which in it doth breed,
be cleane wozne out of minde.

D. b.

And

The Spectacle

And then shall bale to blisse,
returned be againe,
And ech thinge which is done amisse,
it shall not so remaine.

Then shalbe ioy to them,
which lyued in wofull chance,
And likewise new Ierusalem,
bee their enheritance.

And they shall liue in rest,
their ioye shall then a bound,
And euery thinge shall sure be blest,
which groweth on their ground.

But how shall this betide,
and to an end be brought,
When such misbedes on earth abide,
and are thus dayly wrought.

With suche is the complainte,
almoste in euery streat,
Of those whose harts ar wondrous faint
with pains excedinge great.

So that I feare it soze,
it shall not so bee fall,
Like as I did expresse bee soze,
of ioyes perpetuall.

But

to Repentaunce.

But as in Nochs time,
the world was much infect,
And ech man did commit his crime,
in euery ill respect.

Iust thought they was their lyfe,
and all thinges did encrease,
And dayly toynd was man to wyfe,
and pleasures did not cease.

Great were the vices then,
which dayly did procede,
So that co:ruption grew in men,
as in the ground the weeds.

So that in ech thinge sure,
which I exprest befoze,
Gods heuy wrath they did procure,
and vengeaunce sette therfoze.

They serued their filthy lust,
in doinge thinges vnjust,
But sem in God they did trust,
foz so the truthe is thus.

God therfoze saide in his harte,
that ill was their intent,
By cause from him they did depart,
and to their left were bent.

Therfoze

The Spectacle

Therfoze he sent a flood,
which covered euery part,
Both house and feld and euery wood,
foz their malicious hart.

Thus God did them confounde,
contrary to their minde,
& all the world througout was droune
as wee in scriptures finde.

And as David declares,
when as their foode they eat,
Gods plague came on them vnwares,
as they were eatinge meat.

Lo this is the rewarde,
of those which do offende,
Which still do take so small regard
not lookinge to the ende.

For if wee would remember,
the sinnes which wee haue done,
And with great diligence consider,
the thinges which are to come.

It should bee sure our kinde,
incessantly to pray,
And all waies haue our sinnes in minde,
and driue ill thoughtes a way.

But

to Repentaunce.

But who doth this foze see,
but few I thinke in deede,
Pea every one will carefull be,
to shift in time of neede.

But how is all their shift,
assuredly for gayne,
And wher they thought to finde som threift,
alas it is in bayne.

For ech man hath his will,
to do his owne intent,
But few Gods preceptes to fullfill,
with hart and minde ar bent.

So that I thinke it sure,
the flood shall come no moze,
But fiery flames which shall endure,
alas for evermoze.

And as in Sodoma,
a wondrous sparke was sent,
Which kindled fire in Gomozra,
and all their cityes bent.

Bicause they would not heare,
to Gods most holly woze,
They were constraind as did appeare,
to fele his fiery swoze.

Thus

The Spectacle

Thus while they surely thought,
their hart was set at ease,
Into their land a plague was brought,
their stoutnes to appeale.

So when Balthazar kinge,
did make a sumptuous feast,
And thought his hart in euery thinge,
was set in quiet rest.

Dan. 5.

The vessels of the Lord,
they serued to his vse,
Yet did he the most pzeious word,
of God the Lord abuse.

And in his royall cheare,
he prayd his Gods of Gold,
As it in scriptures doth appeare,
right plainly to beholde.

But God could not sustaine,
his blasphemous despise,
For on the wall was shewed plaine,
A band which thus did write.

Thye kingdome God hath tride,
and tooke it from thy handes,
For why thy powre he will deuide,
amonge the Persian landes.

And

to Repentaunce.

And in the selfe same night,
with in a litle space,
King Balthazar was slain in fight,
Darius takinge place.

Thus God doth ill ordaine,
great Kinges his flock to feede,
But when they will not them sustaine
he plagueth Kinges in deed.

So Achure which did boast,
him selfe a boue the stars,
God did sabuert his wicked host,
discomfitinge his wars.

*Cro. 2.
Chap. 32*

And many thousandes then,
were slayne with in the feeld,
Pea noble and right skillfull men,
well tried in the sheeld.

So that as he did pray,
vnto his blockish Lord,
Euen his owne children did him slay,
and smote him with the sword.

For thus it came to passe,
and God appoynted so,
By those his lyfe bereued was,
which should haue heald his wo.

The Spectacle

So that wher I did speake,
of Sodom burnt with fyre,
By cause Gods preceptes they did bzeake
they felt his flaming ire.

Now do I thinke it sure,
the same shall vs befall,
Which Sodomites did then indure,
by fire which bzent them all.

For such iniquity,
which then did much abounde,
I thinke as great impiety,
in vs may now be founde.

Reue. 6. Wherfoze the soules vpzight,
whom wicked men had slaine,
By cause in God was their delight,
vnto him did complaine.

How longe o lord most highe,
wilt thou thy wzath for beare,
Of those which make vs thus to crye,
and put vs so in feare.

To whom was said againe,
a bide a litle space,
Untill that those which shalbe slaine,
do come to you in place.

And

to Repentaunce.

And now the truth is so,
some be already past,
And by the Dope that furious foe,
to death are dayly cast.

And sure I thinke the end,
will not be long at hande,
By cause of those which do offend,
thzough out both sea and lande.

All Visions now be past,
and Prophecies be done,
And nothing surely long shall last,
which is or was begone.

For vnto all mens sight,
the Scripture sheweth plaine,
The father with the sonne shall fight
the sonne with him againe.

And so it is in deede,
with other sins beside,
That Drunkennes shall dayly breede,
and eke presumptuous Pride.

And euery other thinge,
which makes man to offend,
When in his fulnes it shall sprunge
then shalbe scene as end.

C.i.

Then

The Spectacle

Then shall the world decrease,
and ech thinge be prepared,
And he that spent his time in peace
shall haue a iust reward.

If Godly was his lyfe,
his recompence is such,
And if he spent his dayes in stryfe,
his anguish shalbe much.

And now thoffences all,
which I before exprest,
They rather rise, then seme to fall,
out of our mortall brest,

Wherefore most mighty Lord,
direct vs in thy waye,
And cause vs all with one accord,
incessantly to praye.

For thou hast promised,
he shalbe blest in dede,
Whom thou shalt finde well occupide,
thy sely sheepe to feede.

And now consider well,
thy Saintes and thine elect,
And those which on the earth do dwell,
good Lord do thou protect.

Wowe

to Repentaunce.

Bow downe thy listning eare,
vnto thy Parters crye:
And with a louing countenance heare
and swage their misery.

And sith our flesh is frayle:
Lord help vs with thy might,
That sinne nomore with vs pzenayle
but still be put to flight.

That wee may liue in peace
if so it be thy will,
And that likewise wee neuer cease,
thy pzeceptes to fulfill.

That Christ beeing our head
our captaine and our guide,
Under his power wee may be lead:
and from him neuer slide.

And as the bzanches growe
and cleaue vnto the tree,
Good Lord do graunt that euen so
in Christ wee rooted bee.

And sith wee promise haue:
that prayer should vs lead,
To enery thing which wee shall craue
of Christ our only head.

C.ii.

Therefore

The Spectacle

Therfoze wee come to thee
With prayer mourning soze,
Requiring of thy Maiestie,
that sin greeue vs nomoze,

And nowe O England now,
repent thy former crime
And make a stedfast faithfull bowe
to mend thy sinnes in time.

And now my pen shall frame,
euen heare to make her stay
Wishing that all withouten blame:
may run a Godly way.

And for our Queene her grace
let pray all faithfull men,
That she may raigin Methushelas space,
let England say Amen.

Finis.

George Colclough.



**A Dialogue
dronkennes.**

Another.

The lechourer must forsake hordō

A thirde example.

**The swearer must leaue sweatinge
and honour the holy name of god.**

Where learneſt thou this?

**In S. Peters epistle the. iiii. chapter,
what ſaith he?**

Turne from euyl and do good.

**What reward ſhal thei haue that
do ſo?**

**The grace and fauour of God, and
life euetlaſting.**

**God graunt vs all to doe ſo, and
euer to walke in his truth.**

**Amen, and thanks to God for the
light of his holy word and goſpel,
Amen.**